MINUTES

OF THE

NINTH ANNUAL SESSION

OF THE

United Baptist Association,

HELD WITH THE

DUDLEY SHOAL CHURCH,

CALDWELL COUNTY, N. C.,

August 14th and 15th, 1868.

SALEM, N. C.
L. V. BLUM, PRINTER.
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PROCEEDINGS.

DUDLEY SHOAL, CALDWELL COUNTY, N. C., }
Friday, August 14th, 1868. }

The introductory sermon was preached by Elder JAS. MCNEIL, from Philippians, 2nd chap. and 15th verse.

After a recess of 30 minutes, the delegates convened under the shelter and were called to order by Elder R. L. Steele, Moderator of last year. Eld. Wm. Church prayed.

Letters from 11 churches were handed in and read, from which the annexed statistical table was made out.

Then, on motion, a door was opened for the reception of churches, whereupon Lower Creek Church and Sulphur Spring, a newly constituted church, presented letters by their delegates, and, on motion, were received into the union of this Association, and received the right hand of fellowship, and seated with the Association.

The Association then proceeded to the election of officers: Elders W. R. Gaultney and Wm. A. Pool were appointed to take the vote, who reported that Elder R. L. STEELE was elected *Moderator*, and br. P. ELLER, *Secretary*.

Then, on motion, transient preachers were invited to seats in the Association: Elders W. R. Gaultney, from the Bula Association, and Wm. A. Pool, from the Lewisfork Association, accepted the invitation; and after receiving the right hand of fellowship, seated with the Association.

Corresponding Messengers were then invited. From the Catawba Association, brethren P. Warlic and I. Helterbrand, were received; from the Jefferson Association, a letter and pack of minutes were received, but no messengers.

Then, on motion, lay-members were invited: Professor J. B. Brewer accepted the invitation. Then, on motion, the Moderator appointed the following standing Committees:

On Missions,	Elder	J. B. Powell,
" Education,	"	J. T. Shell,
" Sabbath Schools,	"	J. B. Green,
" Periodicals,	"	J. McNeil,
" Temperance,	"	G. D. Sherill,
" The Mode of Preaching	"	G. D. Sherill, Isaac Oxford and J. T. Shell.

On Devotional exercise, the delegates of the Dudley Shoal church, together with the Pastor.

On Finance, Elder Isaac R. Sherill and brother J. P. Gaultney.

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On Arrangements, Elders I. Smith, I. Oxford, J. B. Green, J. McNeil and A. Johnson, with the Moderator and Clerk, and invited Corresponding Messengers and all preaching brethren to sit with the Committee.

Appointed Elders I. Oxford, J. McNeil, Wm. Church, J. B. Powell and Wm. R. Gaultney, Committee on Constitutional Reform.

The Committee on Devotional Exercise reported Elder A. Johnson to preach to-morrow at 11 o'clock. After intermission, Elder Wm. A. Pool to preach the closing sermon.

Then, on motion, adjourned till to-morrow morning, 10 o'clock. Prayer by Elder G. D. Sherill.

SATURDAY MORNING, August 15, 1868.

The Association met pursuant to adjournment. Prayer by the Moderator.

1st. Called the roll of delegates and marked absentees.

2nd. Read rules of decorum.

3rd. Read minutes of yesterday.

4th. Called on Committee of Arrangements, who reported,—report received and the committee discharged.

5th. On motion, extended the invitations of yesterday, inviting Corresponding Messengers and visiting brethren: Elder R. H. Moody and br. Elijah Chambers, from the Catawba Association, with a letter and parcel of minutes, were received, and the right hand of fellowship given them by the Moderator. Also Elders D. B. Brown and H. West from the Lewisfork, accepted the invitation.

6th. The Committee on Missions failed to write. (This committee was appointed last year.)

7th. The Committee on Missions, appointed this Association, reported. See report at letter A.

8th. At 12 o'clock, the Association took up a collection for missionary purposes, amounting to $14 78.

9th. The Committee on Finance reported. See report at letter B.

10th. The Committee on Education reported. See report at letter C.

11th. The Committee on Sabbath Schools failed to write.

12th. The Committee on Uniformity of Preaching reported, and report postponed until the next Association.

13th. The Committee on Constitutional Reform reported.—See Report appendixed at letter D.

14th. The Treasurer reported. See report at letter E.

15th. Called on Corresponding Messengers, who reported and were discharged.

16th. Appointed Corresponding Messengers, as follows:

To the Catawba Association: Elders D. B. Brown, I. Smith, J. B. Powell, I. Oxford, G. D. Sherill, Isaac R. Sherill, J McNeil and J. H. West.

To the Yadkin Association :—Elders J. B. Green and E. Staley.

To the Brier Creek Association :—Elders J. McNeil, R. L. Steele, J. B. Green, J. T. Shell and J. W. Hall.

To the Jefferson Association :—Elders A. Johnson, Wm. Church, J. McNeil, and J. W. Hall.

17th. Called on the delegates who were appointed last Assotion to attend the Baptist State Convention, who reported they failed to attend.

18th. Appointed Elder R. L. Steele delegate to the next Baptist State Convention.

19th. Appointed Elders J. McNeil and J. T. Shell to prepare a letter of recommendation for Elder Isaac Oxford, who is going to remove from our midst.

20th. Committee on Periodicals reported. See report at letter F.

21st. Committee on Temperance reported. See report at letter G.

22nd. Committee on Devotional Exercise reported for Sunday :—Elder J. B. Powell, first; Elder W. R. Gaultney, 2nd; Elder R. H. Moody, 3rd and last.

23rd. Committee on Resolutions reported. See report at letter H.

24th. Appointed the next Association to be held with the Lower Creek Church, Caldwell County, N. C., 2 miles East from Lenoir, to commence on Friday before the 3rd Lord's Day in August, 1869. Elder J. T. Shell to preach the introductory sermon; Elder G. D. Sherill his alternate.

Appointed the Clerk to superintend printing the Minutes, and that he have as many copies struck as the funds on hand will pay for, after allowing the Clerk $4 for his services and 75 cents for past services, and distribute them as usual.

Then, on motion, adjourned to time and place of the next Association. Prayer by Elder Gaultney.

Thus closed the 9th annual session of the United Baptist Association, in which not a single jar occurred to mar its peace. And during the entire service, peace, harmony and unanimity prevailed.

R. L. STEELE, Moderator.

P. Eller, *Secretary.*

SABBATH.

The stand was occupied by those appointed. Elder J. B. Powell preached first. Text, Hebrews 2nd chap. and first clause of the 3rd verse: "How shall we escape if we neglect so great salvation."

Elder Gaultney followed. Text; Luke 13th chap., and 3rd v.

After intermission, a collection was taken in aid of Missions, amounting to $10 45. This with the collection on Saturday of $14 78, makes $25 23.

After intermission, Elder R. H. Moody preached, and closed the services of the day. His text was: "Ye must be born again," John 3rd chap. and 6th verse.

Ordained Ministers in the United Baptist Association.

	Post Offices.	Counties.
J. B. Powell,	Lenoir,	Caldwell.
Isaac Smith,	"	"
G. D. Sherill,	"	"
A. Johnson,	Jefferson,	Ashe.
Wm. Church,	Job's Cabin,	Wilkes.
J. H. West,	Deal's Mills,	Caldwell.
J. McNeil,	Wilkesboro,	Wilkes.
S. Ferguson,	Warrior Creek,	"
J. W. Hall,	"	"
R. L. Steele,	Taylorsville,	Alexander.
I. Oxford,	Deal's Mills,	Caldwell.
J. B. Green,	New Hope,	Iredell.
A. W. Vannoy,	Perlear's Creek,	Wilkes.
J. T. Shell,	Hickory Station,	Caldwell.
I. R. Sherill,	Lenoir,	"
D. B. Brown,	"	"

Churches.	Pastors.
Cub Creek,	Elder Jas. McNeil.
Concord,	" J. Crouch.
Liberty Grove,	" R. L. Steele.
Sulphur Spring,	" R. L. Steele.
Taylorsville,	" I. Oxford.
Sardis,	" J. T. Shell, I. R. Sherill.
Dudley Shoal,	" G. D. Sherill.
New Hope,	" Jas. McNeil.
Oak Forest,	" Jas. McNeil.
New Bethany, pastor not reported in letter.	
Bethel,	" A. Johnson.
Lower Creek,	" J. B. Powell.
Center,	" J. H. West.
Taylor Spring,	" J. B. Green.

A.
Report on Missions.

Our Savior's last commission to his disciples was, to go into all the world and preach the Gospel to every creature. This was his farewell address to his people, as comprising the sum of Christian duty. The organization of churches, the gifts of the churches, and the means of grace, all have reference to the accomplishment of this great end. God has committed the evangelization of the world to his people. He has not given this work to angels, but to converted sinners. Therefore, there is much to do, enough for every member of his body to be fully and always engaged in the work of the Lord.

We have in our midst the colored population, who are not capable of teaching the externals of this holy religion; they have immortal souls and should not be overlooked. And many destitute portions of our own race, besides the heathen nations that are bowing to their idols, who never heard of the way of salvation in and through the atonement of Jesus Christ our Savior. We would therefore call the attention of all Christians to consider how great the work, how important the responsibility of the ministers to their work of teaching all things. The Master has commanded the laity to aid and support their ministers, that their hands may be loosed, that they may successfully and profitably be engaged in the work of the Lord.

Respectfully submitted,
J. B. POWELL, *Chairman.*

B.
Report on Finance.

Received from the churches,		$19 55
Allowed as follows:		
Clerk's compensation,	$ 4 00	
Balance due Clerk for last year for printing,	75	
For printing Minutes,	14 80	
		$19 55

ISAAC R. SHERILL, *Chairman.*

C.
Report on Education.

The subject of education has employed the talents of the world for many ages past, and still this body has deemed it worthy of continued notice. And I have the pleasure by its appointment, of calling attention to its claims in our community. Ignorance is a curse to any nation. Wherever we see a

people, either from choice or necessity, shut out from the sunlit rays of science, we witness the most deplorable state of society: The arts languish, religion gives way to superstition and vice in its most direful form! Crime stalks abroad, and the nation mourns. But, particularly as a denomination, it is to our interest to encourage an educated ministry. What could we do to cope with those who are learned in the languages, when we measure arms with them, while contending for the faith that was once delivered to the saints? Why, brethren, nothing but the broad platform of God's truth upon which we stand, has held us up thus far. We have taken hold of this grand instrument which God has given, and let us wield it with strong arms for his cause. Let us build up schools wherever we can, and encourage our people to spend time, money and talents in their behalf.

Permit me, most earnestly, to call your attention to our once beloved Institution at Taylorsville. It has done great good; it still looks to us for support and encouragement. Shall we not look to this once popular school and make it surpass, if possible, its former success. We have already there at his post, a young man of ability and piety, John B. Brewer, recently a graduate of Wake Forest College, and a grand-son of that eminent pioneer of religion in our State. Let us go to his aid and strike up again blazes of intellectual light, which may radiate throughout the limits of our dear bleeding and suffering old State. Brother B. has launched out his bark in the cause with us. Don't stifle his first efforts, and the Lord will bless us with him.

JAS. McNEIL, *Chairman.*

D.

On Constitution.

Resolved, That we change the first article of the Constitution so as to make it read thus:

Each church being entitled to three delegates, and one additional delegate for every additional fifty members over fifty. Every ordained minister coming recommended by his church, shall be entitled to all the privileges of a delegate.

I. OXFORD, *Chairman.*

E.

Treasurer's Report.

Received from the Committee on Finance, $16 25

Allowed as follows:

Clerk's compensation,	$ 4 00
Printing Minutes,	13 00
	$17 00
Due Treasurer,	$0 75

P. ELLER, *Treasurer.*

F.

Report on Periodicals.

The *Biblical Recorder* is the organ of our denomination. It is an able defender of our principles. If we let this paper go down, we have no other medium of communication. We must sustain this paper, in order to keep up concert of action among the churches.

We recommend to the Sabbath Schools, "*Kind Words*," published in Memphis, Tenn. It is published by the Southern Baptist Convention. Every Sabbath School friend who has at heart the good of the children should place it in the school.

We also recommend the "*Home and Foreign Journal*," published in Richmond, Va., a missionary paper.

J. McNEIL, *Chairman.*

G.

On Temperance.

Temperance is one of those Christian graces tnat should ever be taught from pulpit and practiced by the churches.

G. D. SHERILL, *Chairman.*

H.

Resolutions.

Resolved, That the thanks of this Association are due and are hereby tendered to the citizens of this community for their kind hospitality; to the friends and delegates of this Association during its session.

WM. CHURCH, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST OFFICES.	Saturdays.	DELEGATES' NAMES.	Baptized.....	Rec. by Let.	Rec. by Rec.	Rec. by App.	Dis. by Lett.	Excluded.....	Deceased.....	Total	Finance.....
New Hope,	Wilkes,	Perlear's Creek	4	P. Eller, Wm. McNeil,	13	1	1		1	4		103	$2 75
Dudley Shoal,	Caldwell,	Hickory Tav'rn	1	J. T. Shell, R. F. Shearer, T. C. Sherill,							1	27	1 45
Cub Creek,	Wilkes,	Wilkesboro,	1	J. McNeil, J. W. Hall, D. A. Leach,		2	2		9	3		63	2 00
Liberty Grove,	Alexander,	Taylorsville,	3	R. L. Steele, J. Watts, B. F. Steele,	1				3	1	1	33	1 50
Taylor Spring,	Iredell,	New Hope,		J. B. Green,									1 00
Sardis,	Alexander,	Deal's Mills,	3	Isaac R. Sherill, E. Bradshaw, R. H. McCall,		1		1		1		24	1 00
Concord,	"	Taylorsville,	3	I. W. Abernathey, J. E. Warren,	21	1			6		1	50	
Taylorsville,	"	"	3	I. Oxford. T. C. Harrington,	1				3	1	1	33	1 00
Lower Creek,	Caldwell,	Lenoir,	2	J B. Powell, I. Smith, G. D. Sherill,		15			13	2	1	167	2 50
Sulphur Spring,	Alexander,	Taylorsville,	3	J. L. Davis, J. P. Gaultney, T. Hudson,	3	10					1	36	1 60
New Bethany,	Iredell,	Catawba Stati'n		T. H. Ervin, H. E. Solar, S. Ingram,		2			1		1	21	
Oak Forest,	Wikes,	Wilkesboro,	3	E. Staley,	1	3						18	1 75
Bethel,	Ashe,			A. Johnson, W. Church, J. Garvey,		2	1	1		1		48	2 00
Center,	Alexander,	Little River,	1	J. H. West, E. C. Oxford, W. C. Oxford,					2			19	1 00
Concord and New Bethany have no contributions reported by the Committee on Finance.					40	37	4	2	38	13	7	643	$19 55

MINUTES

OF THE

SEVENTH ANNUAL SESSION

OF THE

United Baptist Association,

HELD WITH THE

BETHEL CHURCH,

ASHE COUNTY, N. C.,

August 16th, 17th and 18th, 1866.

SALEM, N. C.
L. V. BLUM, PRINTER,
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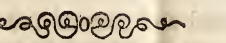

SALEM, N. C.
L. V. BLUM, PRINTER,
1867.

PROCEEDINGS.

BETHEL, ASHE COUNTY, N. C.,
Thursday, August 16th, 1866.

The introductory sermon was preached by Elder W. R. Gaultney, according to appointment of last year. Text: 1st Corinthians, 9th chapter and 14th verse:

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

After 30 minutes' intermission, the Association convened in the church-house, and was invited to order by R. L. Steele, Moderator of last year.

Elder I. Oxford prayed.

Letters from eleven churches were presented and read, from which the annexed statistical table was prepared.

The Association then proceeded to the election of officers: Elders W. C. Parks and E. Martin were appointed to take the vote, who reported that R. L. STEELE was chosen *Moderator*, and br. P. ELLER, *Clerk*.

Then, on motion, corresponding messengers from sister Associations were invited to seats in the Association: Eld. W. C. Parks, from the Lebanon Association, with a pack of minutes; Elders W. M. Baldwin and T. J. Jones, from the Jefferson Association, with a pack of minutes; and from the Yadkin Association, Eld. Edwin Martin, with a pack of minutes,—accepted the invitation, and received the right hand of fellowship by the Moderator.

Then, on motion, transient preachers were invited to seats with the Association:

Eld. J. Blevans, from the Jefferson Association, accepted the invitation.

It was then moved and carried, that lay-members from the different Associations be invited to seats in the Association:

Brn. W. G. Young and P. Y. McCarta, from the Lebanon Association, accepted the invitation.

From the Jefferson Association, brn. D. Blevans and J. F. Eller, accepted the invitation.

Then, on motion, the delegates of the Bethel Church were appointed a committee on Devotional Exercise.

The Moderator appointed brn. J. Hague and J. L. Davis, a Committee on Finance.

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Appointed Elders J. H. West, A. Johnson, I. Oxford, J. McNeil and A. W. Vannoy, with the Moderator and Clerk, a Committee of Arrangement; corresponding brethren are invited to sit with the committee.

The committee on devotional exercise, reported Eld. J. H. West to preach to-morrow, at 11 o'clock; Eld. W. C. Parks to follow, and close the services of the day.

Then, on motion, adjourned till to-morrow, 10 A. M. Prayer by Elder West.

FRIDAY, AUGUST 17TH, 1866.

Met according to adjournment. Prayer by the Moderator.

1st. Called the roll of delegates.

2nd. Read Minutes of yesterday.

3rd. Read Rules of Decorum.

4th. Called on Committee of Arrangement, who reported; report received and committee discharged.

5th. The Moderator then announced the following committees:

On Missions,	Eld. J. McNeil.
On Resolutions,	" W. R. Gaultney and I. Oxford.
On Temperance,	" A. W. Vannoy.
On Sabbath Schools,	" I. Oxford.
On Periodicals,	" A. Johnson.
On Education,	" J. H. West.

6th. The Treasurer reported satisfactorily. See Report, Appendix letter A.

7th. Called on the Missionaries appointed by the last Association, who reported and were discharged.

8th. Took up and considered the proceedings of the Convention at the Three Forks of Little River; and, after the matter was investigated, and, on motion, a committee of three, consisting of Elders W. R. Gaultney, J. McNeil and A. Johnson, were appointed to prepare a report on the constitution.

9th. The committee on Finance reported, and was discharged. See Report, Appendix letter B.

Then, on motion, at 11 o'clock, the Association took a recess till half past 12 o'clock, to hear a sermon from Elder W. C. Parks. At half past 12, the Association resumed business.

10th. The committee to whom were referred the proceedings of the above named convention reported, and the report concurred in. See Report at letter C. And then, on motion, the 13th article of the constitution was stricken out.

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11th. Then, on motion, a committee of four were appointed, consisting of Elders Gaultney, McNeil, Martin and Baldwin, to make out and report an obituary of Elder Richard Gentry, deceased.

12th. On motion, Elders Gaultney and Oxford were appointed a committee to prepare a recommendation for Elder James Reed, who is preparing to move from this section of the country.

13th. Appointed Elder W. R. Gaultney and br. Jas. Hague, Delegates to the next session of the Baptist State Convention, with the privilege of selecting one other, if the funds will admit.

14th. The committee on Temperance reported. See Report, Appendix letter D.

Committee on Periodicals failed to report.

Committee on Missions reported. See Report at letter E.

Committee on Education reported. See Report at letter F.

The Committee on Devotional Exercise reported for to-morrow: First, Eld. Oxford; Second, Eld. Baldwin; Third and last, Eld. Edwin Martin.

Then, on motion, adjourned till to-morrow, 10 o'clock, A. M. Prayer by Eld. Baldwin.

AUGUST 18TH, 1866.

The Association met pursuant to adjournment. Prayer by Elder A. Johnson.

15th. Renewed the motion inviting transient preachers.—Eld. Wm. Church accepted the invitation, and seated with the Association. Also Eld. J. H. Vannoy, from the Center Association.

16th. Lay-members were again invited: Br. James Eller accepted the invitation.

17th. Then, on motion, reconsidered the vote by which the Report on Education was adopted; and, after several able speeches, was again adopted.

18th. Called on the committee appointed by the last Association to visit Taylor Spring, who reported that the committee failed to meet.

19th. The committee appointed to visit and look into the state of the Liberty Chapel church, reported. See Report a letter G.

20th. The report on Sabbath Schools was reconsidered; and on motion, the report was laid on the table.

21st. Called for the Circular Letter, which was read by Elder Gaultney, received and ordered to be published with the Minutes.

22nd. The committee on Obituary reported. See Report at letter H.

23rd. The committee on Resolutions reported. See Report at letter I.

24th. The committee on Devotional Exercise report for tomorrow, Sabbath: 1st, Elder Edwin Martin; 2nd, Elder W. M. Baldwin.

Appointed the next Association to be held with the Center Church, Alexander County, N. C., ten miles West from Taylorsville, to commence on Thursday before the third Lord's Day in August, 1867.

Elder I. Oxford to preach the introductory sermon; Elder J. McNeil his alternate.

Appointed the Clerk to superintend printing the Minutes, that he be allowed five dollars for his services, and that he have as many copies printed as the remainder of the funds on hand will pay for.

25th. Then, on motion, adjourned to time and place appointed. Prayer by Elder E. Martin.

R. L. STEELE, *Moderator.*

P. ELLER, *Clerk.*

SABBATH.

The stand was occupied by those appointed.

Elder E. Martin, corresponding messenger from the Yadkin Association, preached first, to a large and well ordered congregation. Elder W. M. Baldwin, from the Jefferson Association, delivered the second sermon.

Elder W. R. Gaultney preached last, and closed the services of the day.

And, from the appearance of tenderness among the people, we hope much good will be realized in never ending eternity. To God be all the glory.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST OFFICES.	Saturdays.....	NAMES OF DELEGATES.	Baptized.....	Rec'd by let.	Res. by ap.	Dis. by let....	Excluded.....	Deceased.....	Total.....	Contributions
New Hope,	Wilkes,	Perlear's Creek,	4	J. McNeil, A. W. Vannoy, P. Eller,	6				4		93	$3 55
Taylorsville,	Alexander,	Taylorsville,	3	I. Oxford,			1	1			33	1 00
Cub Creek,	Wilkes,	Wilkesboro,	1	W. R. Gaultney, Thos. Perlier, E. Staley,	9	5	9			1	57	3 60
Liberty Chapel,	Ashe,	Jefferson,		C. Campbell, J. Walters, J. Pope,						1	20	1 00
Bethel,	Ashe,	Jefferson,		A. Johnson, Wm. Gentry, R. McGuire,			1	1			24	1 50
Liberty Grove,	Alexander,	Taylorsville,	4	R. L. Steele,				1			46	1 15
Oak Forest,	Wilkes,	Brier Creek,	2	James Hague,	1					1	13	1 25
Center,	Alexander,	Little River,	1	J. H. West,			1	6		1	31	2 00
Concord,	Alexander,	Taylorsville,	4	J. L. Davis,	4		2	1	2	3	41	1 00
Dudley Shoal,	Caldwell,	Deal's Mills,		W. A. Presnell,	9						25	2 21
Sardis,	Caldwell,	Lenoir,	3								35	1 50
					29	5	14	10	6	7	418	19 76

REPORTS OF COMMITTEES.

A.

TREASURER'S REPORT.

Received from the committee of Finance,		$17 35
Paid as follows:		
For printing Minutes,	$15 00	
Clerk's compensation,	5 00	
		$20 00
Due Treasurer,		$2 65

P. ELLER, *Treasurer.*

August 17th, 1866.

B.

REPORT ON FINANCE.

Received from the churches,		$19 76
Allowed as follows:		
Paid Clerk for services,	$5 00	
Balance to be applied for printing expenses,	14 76	
		$19 76

J. HAGUE, *Chairman.*

C.

REPORT ON CONSTITUTION

Upon the Proposition to Erase, Amend or Modify, the 13th Article of the Constitution.

Your committee would suggest that, whilst this Association always has and always will maintain an unfaltering devotion to the cause of temperance, regarding it as indissolubly connected with the life of the Christian Church, yet, we think, the removal of the said article from your constitution should at once be agreed upon, that the churches, in future, may be known to act upon this great question not as a constitutional duty, but as a New Testament and Christian duty, in the abstract. Respectfully,

W. R. GAULTNEY, *Chairman.*

D.

REPORT ON TEMPERANCE.

According to a uniform custom of this body, to say something through a committee, on the subject of temperance, we, your committee, ask the liberty to say there has been much said on the subject of temperance already, which has amounted to but little good; therefore we refer our readers and friends to what has already been written on that subject, saying, we wish to act it out; that, instead of resolutions being read, we can read acts, which will receive the approbation of heaven, no doubt.

J. H. West, *Chairman.*

E.

REPORT ON MISSIONS.

Your committee on Home Missions, beg leave to submit the following report:

The state of our country and the condition of our people, loudly call upon us to fill our State with missionaries, who, by proclaiming the everlasting Gospel of Christ, may save us from moral degradation and ruin. History teaches us that the tendency of any subjugated nation is back to barbarism.

Nothing but the truth, as it is in Jesus, can save us from the isms and horrors of infidelity and skepticism. The Home Mission society in the North is raising money by the millions to send out their missionaries among us; they are taking advantage of our very poverty, to accomplish their work. Their missionaries have been tried in portions of the South, and their influence has been injurious. The preaching of some has been of an incendiary, inflammatory character, calculated to array the colored population against the whites; hence, to keep such laborers from our field, which is now white unto the harvest, we must raise all the means possible and send out our own men in whom we and the people can repose confidence. It is quite probable that our country may be filled with a foreign population, whose religious destinies we must control or else be controlled by them. Hence, we see and *feel* the great necessity of getting a foothold in every town, village and hamlet in the State. Duty to ourselves and duty to our God calls upon us to make every sacrifice possible,—yes, sacrifices commensurate with the importance of passing events. The Baptist Convention of North Carolina has appointed an agent, who is now in the field raising funds for State missions. That Convention calls upon us to turn to the great mission cause a tributary channel from the West. Can we not offer a small contribution to this glorious cause? Let us do something; if we can only give one dime, the work will be aided some. Let us obey the Scripture injunction—"Give according as the Lord has prospered us." If he has prospered us much, let us give much; if he has prospered us little, let us

give little. "It is more blessed to give than to receive." But how many members of the Church do we find who have no faith in Christ; yea, so far from having any faith, they contradict his Word, and say, by their conduct, that it is more blessed to receive than to give.—Brethren such religion is not derived from the bible.

Fraternally,

W. R GAULTNEY.

F.

REPORT ON EDUCATION.

This very important subject so much lamed by the war, and not now mended by our Legislature, should not be neglected by us. State representatives may refuse to contribute to a general education, yet that should not hinder us, for religion alone deserves our attention before it. If we wish to promote the interests of our cause, let us educate our lay-members as well as our ministers. I would, therefore, most earnestly recommend, that each church establish a school of high grade within its bounds, with a competent Baptist teacher; then urge all the young people of the settlement to attend; and when he has advanced there as far as he can, let him recommend them to go to the U. B. Institute, under the control of Rev. Wm. Brunt, who is worthy of the patronage of the denomination. Such a system might do much good.

J. MCNEIL, *Chairman.*

G.

STATE OF N. C., ASHE COUNTY, } November 18th, 1865. }

WE, the undersigned committee, attended the Liberty Chapel Church, in compliance with the appointment of the Association. We met there in a school-house; they are without a pastor or house of worship; they agree to meet in the said school-house, have called them a pastor and seem anxious again to labor as a church of Christ.

R. GENTRY,
A. JOHNSON,
JAMES MCNEIL,
JAS. GARVEY,
} *Committee.*

H.

WHEREAS, It has pleased the Allwise Ruler of the Universe to stretch forth his hand and remove from his labors here below to his celestial abode, our much beloved brother, Rev. R. Gentry, we feel assured that the Disposer of all events, who ordereth all things right,

.n sundering the ties which so strongly bound us together here, has but transferred our brother from his labors in the church militant to the rapturous joys of the church triumphant.

Br. Gentry was born on the 19th of September, 1793, in Surry County, N. C. He embraced religion in 1824, and connected himself with the Baptist Church in the same year; commenced preaching in 1835; was a strong advocate of missions and temperance. Died November 21st, 1865, aged 72 years, 2 months and 6 days.

We feel, with deep sorrow, the irreparable loss which the churches and our Association have sustained in the death of such a devoted christian and faithful minister. His amiable and christian deportment endeared him to all who knew him. By the noble qualities of his bold and manly character, he secured for himself the love and esteem of all with whom he was associated. His last days were spent in the active service of his Master, and he now fills a christian hero's grave. But while we thus mourn, we also bow in humble submission to the decrees of the Allwise Being, in whose hands we are but as clay to be moulded at his will.

Feeling that all that He does is wise and good, and for the best,

Resolved, That we deeply sympathize with the bereaved relatives of the deceased, and tender to them our sincere condolence in this their great affliction.

W. R. GAULTNEY, *Chairman.*

I.

ON RESOLUTIONS.

Resolved, That the thanks of this body are heartily tendered to the citizens of this community for their kind hospitality to the friends and delegates of this Association during its session.

W. R. GAULTNEY, *Chairman.*

Ordained Ministers in U. B. Association.

	Post Offices.	Counties.
S. Ferguson,	Warrior Creek,	Wilkes.
J. McNeil,	Perlears' Creek,	"
A. W. Vannoy,	" "	"
Wm. Church,	Job's Cabin,	"
R. L. Steele,	Taylorsville,	Alexander.
Jas. Reed,	Little River,	"
W. R. Gaultney,	Wilkesboro,	Wilkes.
I. Oxford,	Deal's Mills,	Caldwell.
J. H. West,	" "	"
J. B. Green,	New Hope,	Iredell.
A. Johnson,	Jefferson,	Ashe.
A. B. Ervin,	Taylorsville,	Alexander.

Churches.	Pastors.
Center,	I. Oxford.
Dudley Shoals,	J. Reed.
Concord,	I. Oxford.
Sardis,	J. H. West.
Liberty Grove,	R. L. Steele.
Cub Creek,	J. McNeil.
Oak Forest,	W. R. Gaultney.
Bethel,	A. Johnson.
Liberty Chapel,	A. Johnson.
New Hope,	J. McNeil.
Taylorsville,	No return.

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN:—

In accordance with a motion at our last annual meeting, "The terms of Communion" will claim your attention, as the subject of our present circular address.

The institution of the Lord's Supper was one of the most impressive scenes in the life of Christ, assembled at the Paschal feast with his chosen followers. As they did eat, Jesus took bread, and blessed, and break it, and said, take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them: "This is my blood of the New Testament which was shed for many." It was the meeting which preceded his agony in Gethsemane and his death on the Cross. And as they ate of that bread and drank of that cup, the act was emblematic of their faith in Christ, by which alone we derive spiritual, eternal life from Him. For, as the kingdom of God should spread on earth, this simple ordinance was to commemorate his death and suffering on Calvary. But it is to be deplored that much unhappy dissention exists, respecting terms of communion as the qualifications for admission to the Lord's Supper.

The position of our own denomination has been especially assailed. "Close Communion" has often been charged upon us as resulting from sectarianism and bigotry. But we fully believe that a candid examination of the Scriptural terms of communion at the Lord's table, will not only show these charges to be unjust, but also that our position, in reference to the Lord's Supper, is strictly Scriptural, and cannot be abandoned without giving up highly important religious principles. We notice that all the allusions made to this ordinance in the New Testament, clearly imply a credible profession of faith and baptism as prerequisites in every communicant. The apostles who were with our Lord when he instituted this ordinance, were not only united as a community with Christ and one another by special covenant, but were all baptized persons John 1 chap., 35 to 40 verse.

Some of them had certainly been baptized by John, and all were administrators of the ordinance, a thing by no means supposable if they were themselues unbaptized. It is very obvious to all that the commission given by Christ to his disciples, distinctly requires baptism on profession of faith, prior to the reception of the Lord's Supper. Mark the words: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," teaching them to observe all things whatsoever I have commanded you. We see at once that they are first to teach, or make disciples; next to baptize them in the name of the Trinity. Such is the high commission and express command of Him who is Lord of all, when addressing those who are to preach his gospel, and adminis-

ter his institution. First of all to teach, then to baptize; then follows the observing of all things commanded, one of which is, "this do in remembrance of me." A limited commission includes a prohibition of such things as are not contained in it.

When God commanded Abraham to circumcise all his males, he, Abraham, readily concluded that neither circumcision nor any rite of a similar nature, was to be administered to his females. And when Christ commanded that believers should be baptized, without mentioning any others, he tacitly prohibited that ordinance from being administered to infants who are incapable of being taught, and of believing; and by the same mode of reasoning we may conclude that, if the Lord commanded that believers should be baptized—baptized *immediately* after they have made a profession of faith, then he must intend that baptism shall take place before the reception of the Lord's Supper; and consequently prohibits every unbaptized person from his table. His commission requires personal faith as an indispensable prerequisite to baptism, and baptism as an indispensable prerequisite to the Supper. The order of administration in the primitive and apostolic practice, now demands our notice.

It is quite evident that the apostles, when endued with power from on high, understood our Lord in the sense for which we plead, and practised accordingly. "Then they that gladly received his word were"—What?—Admitted to the Lord's table!—No. But "were baptized." "And the same day there were added unto them about three thousand souls." "And they continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread and prayer." The first step is the glad reception of the word; and secondly, they are baptized and added to the church, and then continue steadfast in the apostles' doctrine and fellowship, and join in the breaking of bread, or the communion. When Cornelius and those assembled with him believed and received the Holy Spirit, Peter commanded them, not to partake of the Lord's Supper, but to be baptized in the name of the Lord. As soon as the jailor of Philippi "believed in God, with all his house," at the direction of Paul and Silas, he was baptized, he and all his straightway." And when Saul of Tarsus became a believer in Christ, Ananias said to him, "And now, why tarriest thou, arise and be baptized." And when Philip had preached Jesus to the Eunuch, the Eunuch said, "See, here is water, what doth hinder me to be baptized;" and Philip said, "If thou believest with all thy heart, thou mayest." Here we find the same order rigidly observed. The Eunuch first believes, then is baptized. How happened it that the practice of Philip agreed with that of Peter? Was it a mere happen so, or did it spring from the same interpretation of Christ's commission? Doubtless the latter. We notice throughout the whole of the New Testament that baptism stands as the great public initiation into the gospel dispensation, the first duty of a believer. It must therefore precede the Lord's Supper. None are admitted to the Lord's table till they become members of a christian

church, and none are recognized as members of a christian church till they have been baptized. The practice of all Pedo-baptist churches is founded upon this principle. This has been the practice of all christian denominations in all ages since the days of Christ. Mr. Booth says: "Before the grand Romish apostasy, in the very depths of that apostasy, and since the Reformation, both at home and abroad, the general practice has been to receive none but baptized persons to communion at the Lord's table." Dr. Wall states that "No church ever gave the communion to any persons before they were baptized." Dr. Doddridge says: "It is certain that christians in general have always been spoken of by the most ancient fathers as baptized persons. And it is also certain that, as far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."— Dr. Dwight says: "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend that he should be a person of piety; that he should have made a public profession of religion; and that he should have been baptized." Nothing is clearer and plainer than the order of administration in the church of Christ, as set forth in his commission, and also in the unvaried practice of the apostles. The first in order is faith, then baptism, and afterwards, the "observing of all things," and among the "all things," the breaking of bread or communion is most clearly stated. But we have already observed that Pedobaptists, as well as Baptists, agree that baptism is a prerequisite to communion. We differ then, mainly as to what constitutes christian baptism. The real point at issue is, who have been baptized? Pedobaptists say, all infants and adult believers who have been immersed, poured upon, or sprinkled. The Baptists say, none but immersed believers. Then, since the argument turns upon this point, why should the Baptists be censured for carrying out a principle which all concede to be Scriptural? Why are the Pedobaptists always harping upon this string, when they, themselves, are constantly carrying out the same principle in their own recognition of the proper subjects of communion? They claim the right to say who are entitled to commune in their church; then why charge bigotry upon us for claiming the same right? But say they, we unchristian all other denominations. They have misunderstood us, or willfully misrepresented us. We believe that the members, generally, of other denominations, possess as much deep-toned piety as those of the Baptist Church. But we will not invite them to commune with us, because they have not been baptized. And why censure us for this; for they carry out the same principle. They will not offer the sacrament to any one, be he ever so pious, if he has not been baptized in some of their prescribed modes. Then do they not hold close communion as well as we? All denominations agree that many of the Quakers are pious christians, but they do not hold to water baptism, believing only in the baptism of the Holy Spirit. And will Methodists or Presbyterians commune with them? Not at all, and why? Simply because they have not been baptized. Then, if we unchristian Pedobaptists, do not Pedobaptists unchristian pious Quakers? Then if they must have baptism before communion, why not allow us the same claim? If they require the baptism of infants, and the sprinkling or pouring of adults, an ordinance instituted by man in the third century, as we are informed by many reliable historians, can they not

allow us that ordinance (believer's baptism) which was instituted by the Head of the Church, before we partake of the communion? We believe that baptism is performed only by immersion. The word baptizo means to immerse. Learned Pedobaptist authors concede that immersion was the universal practice formerly, three centuries after the days of the apostles.

Taking this view of baptism, we cannot invite any to the Lord's Supper but those who have been immersed by a legal administrator, that is, by one who has been himself baptized. And we cannot invite those who have no regard to the original order and connection of the ordinances. We learn that they first believed, then were baptized; afterwards, continued in the apostles' doctrine and fellowship, and in breaking of bread and prayer. But Pedobaptists have changed the order, and baptize, as they call it, unconscious babes, before they are capable of believing; therefore we cannot commune with them. We do not reject them because they are not christians, but upon the same ground upon which they would reject a Quaker or an unbaptized convert. We are no more close communionists than they. The only difference is, we have one mode of baptism; they have three, the one which Christ instituted, believer's baptism, and two others which they received from Rome. But they say we have no right to judge whether they have perverted the mode designed and subjects of baptism or not, but this is equivalent to saying that an individual ought to be admitted to church fellowship simply because he believes himself entitled to its privileges, without any reference to the opinion which the church may have upon the subject. To adopt this position would speedily ultimate in the dissolution of any church or society.

There must be an agreement in sentiment between the church and the candidate for admissions, and the church must necessarily judge of his qualifications. These are self evident and Scriptural truths.— We are not driven to close communion by sectarianism or bigotry, but Christ's commission, and the uniform practice of the apostles have led us to require faith before baptism, and baptism before the Lord's Supper. Pedobaptists are closer in their communion in some respects than we. We commune with all our members, and do not they? No. They will not offer the Supper to infants, and they are members, their confessions of faith say so. The pastor of a Presbyterian church in a neighboring village, in a sermon on baptism, a few weeks ago, positively asserted that baptized children are members of their church. Then they do not even commune with all their own members. They also say the privilege of communing together is that which all christians should enjoy. Why then do not Pedobaptists enjoy this privilege among themselves more than they do? Not one out of every twenty of the Presbyterians commune with the Methodists, nor of the Methodists who commune with the Presbyterians. Rev. S. Remington, A. M., who was a Methodist minister for twenty-five years, says he never communed with other denominations once in the whole time, and that, so far as his information extended, such was the case generally in that denomination. As a general thing, those who clamor most for charity and christian fellowship in others, are those who know the least of them. It is urged that we make too much of baptism, that we make it a saving ordinance; we reply that we do not make it a saving ordinance at all; for we will not administer it to any one till he has exercised a saving faith. He is, therefore, saved before we baptize him. Pedobaptists are those against whom this charge

may be urged; they baptize unconscious infants before they are capable of repenting or believing, thinking that thereby their salvation is, in some mysterious way, rendered more probable. Some urge that we should not exclude them, because it is the Lord's table. Surely we would invite them if it were our table, but as it is the Lord's table, we have no discretion in the case. We can invite none but those whom he has invited. We must be guided, not by sympathies for our brethren, but love to our Saviour, that love which obeys.

It is urged again, if the Lord has received us why should not you? Well then, why should not Pedobaptists receive converts before baptism? It is sometimes said that we hope to commune together in heaven and should do so here. This is based upon a misconception of the true nature of Christ's earthly kingdom, and the distinction between this kingdom and the heavenly state of the church. If they urge that we should commune with all with whom we expect to commune in heaven, then they are wrong as well as we; for they will not invite those whom they believe to be christians, if they have not been baptized. Christ has given us laws and regulations by which his church is to be governed, with its ordinances to be administered and received here, but none of them will be needed in the heavenly state. Let us adhere steadfastly to the doctrines and ordinances of Christ as he has delivered them to us, endeavoring to keep the unity of the spirit in the bond of peace.

Fraternally,

W. R. GAULTNEY.

MINUTES

OF THE

SEVENTH ANNUAL SESSION

OF THE

United Baptist Association,

HELD WITH THE

BETHEL CHURCH,

ASHE COUNTY, N. C.,

August 16th, 17th and 18th, 1866.

SALEM, N. C.
L. V. BLUM, PRINTER,
1867.

R. T. Denoir from
Rev. T. Oxford.

MINUTES OF THE

Third Annual Session,

OF THE

United

BAPTIST ASSOCIATION,

HELD WITH KING'S CREEK CHURCH,

CALDWELL COUNTY, N. C.,

OCTOBER 15—17, 1862.

MARION, N. C.

PRINTED AT THE "ENTERPRISE" OFFICE,

1862.

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Proceedings.

KING'S CREEK, Caldwell County, N. C.,
THURSDAY, Oct. 16th, 1862.

The Introductory Sermon was preached by Elder F. A. Belcher, from 133rd Psalm, and 1st verse, "Behold how good and how pleasant," &c.

After an Intermission of 15 miuutes, the delegates convened in the Meeting-house, and was called to order by Elder S. Ferguson, Elder S. M. Collis leading in prayer.

Letters from 17 churches were presented and read.

The Association was organized by the election of Elder S. Ferguson, Moderator, and P Eller, Clerk.

Took up the letter from Liberty Chapel church, and restored her back to the fellowship of the Association, and invited Elder S. Trivett, her delegate to a seat with the Association.

Elder S. P. Smith requested the Association to bear with the Fishing Creek church one year, inasmuch as she failed to represent herself in the Association at this session, which was granted.

Invited corresponding messengers, when the following were received: from the Roan Mountain, Elder S. M. Collis, Brother S. Buchanan, Elder G. Cook, with a letter and minutes. From the Catawba, Elder R. H. Moody and Brother P. Warlick with a letter but no minutes. From the Lebanon, Brother W. C. Parks with a letter but no minutes. All of whom received the right hand of fellowship from the Moderator and seated with the Association.

On motion, transient preachers were invited to seats. Elders S. P. Smith, J. Collis, J. A. Stradley, and E. A. Poe accepted the invitation.

On motion, Elder W. R. Gaultney, agent of army colportage, was invited to a seat with us.

On motion, the delegates of this church, together with the pastor, were appointed a committee on devotional exercises, and that they report from day to day; who roported for to-morrow—Elders G. Cook, J. A. Stradley and J. Collis.

On motion, appointed Elders R. Gentry, I. Oxford, J. B. Green, F. A. Belcher, J. G. Bryan with the Moderator and Clerk, a com.

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mittee of Arrangements and invited the corresponding messengers to sit with said committee.

On motion, adjourned until to-morrow morning, 9 o'clock, and that one-half hour be spent in prayer for the prosperity of our country. Prayer by Elder Moody.

FRIDAY, October 17.

The Association met according to adjournment. Elder F. A. Belcher leading in prayer imploring Divine Providence for his mercies in behalf of the Confederate government, and the success of our arms.

Elder S. M. Collis followed imploring God to hasten the time when the distress of our country, shall come to an end, and Peace be restored to our beloved country.

The Association resumed her regular business.

Called the roll of delegates and marked absentees.

Minutes of yesterday read and approved.

Called on committee of Arrangements who reported and were discharged.

Read rules of Decorum.

The Moderator announced the following committees:

On Finance—Brethren W. Pool and J. T. Shell. On Temperance—J. G. Bryan, R. H. Moody, and S. M. Collis. On Sabbath Schools—S. Trivett, W. C. Parks. On Periodicals—J. B. Green, J. Eller. On Missions—F. A. Belcher, C. Clark, J. A. Stradley. On Resolutions—R. Gentry, J. Reed and E. A. Poe. On Colportage—W. R. Gaultney and J. Collis. On Education—F. A. Belcher, W. C. Parks and J. A. Stradley.

Called on the Treasurer, who reported and report received. See report at Letter A.

Called on corresponding messengers appointed to sister Associations, who reported and were discharged.

Took up and considered the letter from the Catawba Association which letter requested to know of this association whether she is willingly corresponding with the Roan Mountain Association; said letter alleging that the 14th article of her constitution contradicts her own articles of faith. On motion, the matter was referred to a committee of three, consisting of Elders S. Trivett, R. Gentry and F. A. Belcher.

On motion extended the invitation of yesterday inviting transient preachers, when Elder Wm. Hall from the Roaring River association accepted the invitation.

On motion the Asaociation took a recess for half an hour.

Again resumed business and took up the request from Little River church asking a letter of dismission, it being ascertained that said church was holding members who are engaged in distilling ar-

dent spirits. On motion the Association withdrew her fellowship from said church.

On motion, the chair appointed a committee of three to inquire into the state of the churches on Temperance, said committee to consist of Elders J. McNeil, J. H. Brown and brother E. K. Walsh.

On motion adjourned until to-morrow morning, 9 o'clock, with the understanding that half an hour be spent in supplication at a Throne of Grace in behalf of our distressed country.

Committee on devotional exercises reported for to-morrow, Elds. J. Reed, W. R. Gaultney, E. A. Poe, and S. M. Collis. Prayer by Elder Poe.

SATURDAY, October 18.

Met according to adjournment. Prayer by Elder S. Trivett.

Minutes of yesterday read and approved.

Considered the letter from New Bethany asking one year, &c.

Called on the delegates to the Western convention who reported and were discharged.

Appointed Elders F. A. Belcher, J. McNeil, S. P. Smith, I. Oxford, delegates to the next session of the Western Baptist convention which will convene at Locust Old Field church, Haywood county, N. C., 18 miles west of Asheville to commence on Thursday evening after the 4th Sabbath in August, 1863.

Appointed corresponding messengers as follows: To the Catawba River association—Elders I. Oxford, S. Ferguson, R. Gentry, F. A. Belcher, J. G. Bryan, J. H. West, and H Holsclaw. To the Lebanon—Elder S. Trivett, J. McNeil, S. Ferguson and R. Gentry. Yadkin—Elders S P Smith, J B Green and F A Belcher. Roan Mountain—Elders S Trivett, J McNeil, R Gentry, H Holsclaw, J H West and I Oxford. Jefferson—Elders S P Smith, S Trivett and R Gentry.

The committee to whom the letter of the Catawba association was referred, asked indulgence for 12 months which was granted.

Called on the committee appointed to visit the Union church, who made the following report: "We, F A Belcher, J McNeil, and William Pool met at Union church, on Friday before the first Lord's day in December, 1861, according to the appointment of the Association, when the church informed us, that she had no business for us to transact. WM. POOL, Chairman.

The chair announced the following standing committees: On temperance, Elder S P Smith; Sabbath Schools, J McNeil; Periodicals, James Eller; Missions, F A Belcher; Colportage, J B Green; Education, J Shell.

The committee of three appointed on the state of the churches on temperance, reported and were discharged. See report, B.

On motion, the churches were called upon in the order reported by the committee, when they were dealt with as follows :

On motion, the order of business was suspended to hear the report of Financial committee.

On motion, the report of the Financial committee was received, and money paid over to the clerk, subject to the further orders of the Association.

The regular order of business was again resumed, when, on motion the Lewis Fork church was passed over as not guilty of a violation of the constitution. Upon request of the delegation, the New Hope church was given a year to rid herself of disorderly members, if any should really be found among her membership.

Upon motion the Beaver Creek church was passed over for want of sufficient evidence to make it clear that she had violated the constitution. Upon request, the King's Creek church was granted the space of another year to deal with her membership and set them right before the Association.

On motion, Taylor Spring church was allowed another year to deal with any of her members who may be living in violation of the Constitution of the Association.

On motion, Taylorsville church was passed over, the pastor promising to investigate the report against the church.

On motion, the Association withdrew her fellowship from the Three Fork church.

On motion, a year's indulgence was granted to Mt. Gilead church.

On motion the Liberty Grove church was passed over as innocent of the charge of intemperance.

On motion, a year's indulgence was granted to the church at Mt, Zion.

On motion the church at Dover was passed over as innocent.

On motion, the fellowship of the Association was withdrawn from the Union church.

On motion, a committee of two was appointed to visit each church delinquent in delegating to the Association.

To Pilgrim ; Elders S H Brown and Jas. McNeill. Antioch ; H Holsclaw and James Reed. To Walnut Grove ; Elders *S* Ferguson and S P Smith. Macedonia ; Elder F A Belcher and Brother J Palmer. Zion Hill ; Elders I Oxford and S Ferguson.

On motion, the Clerk was allowed ten dollars for his services, and instructed to have eight hundred copies of the minutes struck off and retain the remainder of the funds in his hands if any.

On motion the petition of the church at Liberty Grove for the Association was heard, and the Association appointed to be held with that church, on Thursday before the third Sabbath in October, 1863. Liberty church is four miles west of Taylorsville. Elder R Gentry to preach the Introductory sermon Eld. I Oxford, alternate.

On motion, Elder F A Belcher was appointed to preach the Denominational Sermon.

On motion, the appointment of some one to preach the Missionary Sermon, was suspended until our next Associational meeting.

Called on Missionaries to report. Elder McNeill reported that he had not travelled any but had sold books to the amount of $—— which money was ordered to be handed over to the Treasurer and kept as a book fund to be expended as needed by the Association.

Report on Education was received and committee discharged. See report at Letter D.

Elder Belcher was then permitted to present the claims of the United Baptist Institute. A contribution of $200 was collected for this purpose.

Report on Sabbath Schools read and adopted, See report, letter C.

Report on Periodicals read and adopted. See report at Letter E.

Report on Temperance read and adopted, See report at Letter F.

Report on Missions called for and read, Pending the adoption of this report, several interesting remarks were submitted, and upon motion of Elder McNeill, an Executive Committee of three was appointed, whose business it shall be to appoint a missionary to labor in the bounds of the Association. For report see Appendix, H, Brethren Thomas J. Lamb, J. Eller, and Thomas Isbell were appointed on said Committee.

On motion, the Committee were instructed to employ an efficient Missionary and pay him one dollar and a half per day for every day he rides as such, and also that he be authorized to collect his own salary from the churches as he travels.

The Committee on resolutions was called upon to report, Report received and adopted. See Appendix, I.

On motion, the reading of the report on Colportage was deferred until Sabbath, immediately after the Missionary Sermon and that Brother Gaultney be permitted to present the claims of Army Colportage to the Association and congregation.

Committee on Religious exercises reported Elder Moody to preach first on Sabbath a Denominational Sermon; Elder Stradley, second, a Missionary Sermon; and Elder S. M. Collis third and last.

On motion, the Association adjourned to meet at the time and place already mentioned. Prayer by Elder McNeill.

Thus closed a most pleasant and interesting meeting of this Association.

SUNDAY, Oct. 19. 1862.

The Stand was occupied by those appointed. Elder Moody preached first from James, iv, 12. Elder Stradley from Matthew v, 14. Elder S. M. Collis closed the exercises of the day, from Cor. v, 13, After the second sermon, Elder Gaultney read report on army corpoltage and made an appeal in behalf of that object to the congregation and collected Seventy dollars and eighty-five cents.

APPENDIX.

REPORTS OF COMMITTEES.

[A]

[NOTE.— The Clerk failed to send the Treasurer's report with the other manuscript.—PRINTER]

[B]

ON STATE OF CHURCHES ON TEMPERANCE.

The committee to whom was referred the investigation of the standing of the churches on the Temperance question submit the following report: We find some evidence that the following churches are more or less guilty of violation of the constitution on this subject—Lewis Fork, Beaver Creek, King's Creek, Taylor Spring, Mt. Gilead, Taylorsville, Three Forks, Liberty Grove, Mt. Zion, and Dover.

Respectfully submitted,

J. McNEILL, Chairm'n.

[C]

SABBATH SCHOOLS.

It is apparent to all who are acquainted with Sabbath schools that there is no place devised as yet so well calculated to improve the rising generation for usefulness in this life; 'tis here our children are taught to love the Sabbath and to keep it holy; 'tis here they are taught to read the Bible and taught to love and respect its laws; 'tis here they are kept from associating with wild companions which tends to disgrace them and corrupt their morals. The Sabbath school is the nursery of the church. It is to the Sabbath school we must look for those to fill our places both in church and State. How important then that we give them early religious training! Let each church have a Sabbath school with proper officers and Teachers and the work will go on. Let none say, "I pray thee have me excused" from such a noble work as this. How lamentable it is to think that so many youths are gaming, sporting on the Sabbath day which might be otherwise had they a Sabbath school to go to. Your committee desires that the subject of Sabbath shools shall receive more attention in the future than it has done in the past.

Respectfully Submitted,

S. TRIVETT, Chairman.

[D]
ON EDUCATION.

Your Committee on education submit the following report : The cause of Education has made wonderful progress in Western North Carolina. Several schools of high grade have been put in successful oporation and were exerting a salutary influence upon the rising generation, till almost stopped by the war that is now upon us. No subject should claim more of our attention than that of educating the youth of our country.

Respectfully Submitted,
F. A. BELCHER. Chairman.

[E]
PERIODICALS.

Your committee on periodicals heartily recommend the Biblical Recorder as our organ, an able and faithful exponent of orthordox principles and doctrine. We are proud to say that it is worthy of the patronage of the brethren generally.

Respectfully Submitted,
J. B. GREEN, Chairm'n.

[F]
TEMPERANCE.

Temperance is a Bible doctrine, but intemperance, it's opposite, is an awful curse to the church and an enemy to civil liberty; therefore, no man that engages in the manufactory or trafficking in ardent spirits, no matter under what pretence, should be regarded as a friend to the church or state. The churches should get rid of such members in the shortest scriptural manner possible.

Respectfully Submitted,
J. D. BRYAN, Chairman.

(G)
ON MISSIONS.

Your committee on missions beg leave to submit the following as their report :

We are sorry that the distracted condition of our country prevents us from doing what we usualy have done for Foreign Missons. Yet we are glad that we can still cultivate the Home Mission field to great advantage.

This field is as accessible and as important as ever. The home field should be well cultivated so that it may yield more abundant resources for the Foreign, when in the providence of God it shall be made accessible to us.

We recommend the association to aid the Convention in sustaining her Home Missionaries, and also to appoint and sustain an efficient Missionary in her own bounds. This is one of the very best means of supplying destitution and of encouraging and instructing our churches generally.

We would also call the attention of the Association to the importance of army missions during the present crisis.

Respectfully Submitted.
F. A BELCHER, Ch'mn.

[H]

ON COLPORTAGE.

Your Committee on Corpoltage submit the following report: The subject of colportage is one that should demand the prayerful consideration of every true believer in Christ; for no plan can be adopted by the church by which the truths of the gospel could be so rapidly spread, and with so much success, as by a regular system of Colportage, sending out testaments, religious books, and the pages of truth in the form of tracts; supplying the destitute with the words of eternal life. The most reckless sinner and confirmed infidel have been awakened and led to seek an interest in the blood of Christ, by reading a tract dropped on their tables by the humble colporteur. Would you see the importance of this work more clearly? if so, go to our camps and behold the gallant soldiers as they gather around the colporteur and call for tracts and testaments, and return to their tents and read with tears rolling down their cheeks. In the hospital, the wounded son, husband or father cries, "give me a tract" —"give me a testament." Let us consider the demands of this object. Let us give of the means that God has given us to carry on this great work. God has always blest it; he still blesses it as an instrument in his hands in accomplishing his great ends. The cold state of our churches demands the labors of the pious colporteur; the exposed condition of our friends in the army demands our efforts in their behalf. Who then that loves Christ, or desires the salvation of souls can withhold his labors from this noble work?

Respectfully, &c.

W. R. GAULTNEY. Chairman.

Resolutions. [I]

Whereas, we believe the true Bible doctrine of Temperance forbids the manufactory, vending and the use of ardent spirits as a beverage, therefore, Resolved that we as an association will not hold in fellowship any church that retains a member or members that make, buy, sell or use ardent spirits except for Medical and Mechanical purposes.

Resolved, secondly that we will not knowingly correspond with any association that does not live up to the spirit of this resolution.

Resolved, that we heartily endorse Elder N. B. Cobb as General Superintendent of army Colportage in North Carolina, and not only pledge him our co operation but recommend him and his works to the prayers, sympathies and contributions of the christians within our bounds.

Resolved, that we also recognize Elder W. R. Gaultney agent for, and co-laborer in the same object of christian beneficence.

Whereas, we have heard with pleasure of the school at Taylorsville under the charge of Elder F. A. Belcher, as principal and Wm. Brunt, as assistant; therefore, Resolved that we will co operate with the Trustees and Teachers of said school in promoting the interest of the same, and we will recommend it to the patronage of our brethern generally.

Resolved, that we would earnestly recommend our churches to hold monthly prayer meetings for the special benefit of the soldiers in our army.

Resolved, that we recommend the churches composing this body to hold regular Minister's and Deacon's meetings, Friday before 5th Sabbath in each month having five Sabbaths.

Resolved, that any member of this body who may be present at the meeting of the Western Convention shall be entitled to represent any moneys belonging to this Convention not otherwise appropriated.

Since our last Session, we have heard of and deeply regret the death of our highly esteemed brother, J. H. Spainhower, who was born on the 14th day of January, 1835, and died on the 17th October, 1861. Brother Spainhower was a young man of great promise and deep piety. He was converted on the 5th of Nov., 1856, and baptised into the fellowship of the Church at Waynsville, N., C., on the same date, by Eld. R. H. Moody. From thence he removed to Smyrna Church, Burke, Co., N. C., by which church he was licensed to preach the gospel of Christ. Soon after this time he entered the school at Taylorsville where he remained three sessions making rapid progress in his studies. He opened the New hope Academy on the 7th July 1859, at which point he remained until the breaking out of hostilities between the North and South. He volunteered and went into the army as a soldier and continued in that positon until June 1861, when he was appointed chaplain of the First Regiment of N. C. Troops, and held that position to the entire satisfaction of all, until his much lamented death. Having lived an exemplary life worthy of imitation in regard to Temperence and all the other doctrines of the Gospel, he was firm and unflinching; and said on his death bed that he had strong faith in God, therefore,

Resolved, that while we would ever bow with humble reverence to the dispensations of an all-wise God yet we feel deeply to mourn the loss of one bidding fair to become so useful in the vineyard of the Lord.

Resolved secondly, that we offer our sincere condolence to the Parents and friends of our deceased brother.

Resolved, thirdly, we would earnestly recommend to our young brethren while they should ever follow the commandments of Christ, to remember the good example set by our young brother Spainhower.

Resolved, that the principal of the United Baptist Institute, at aylorsville be allowed to publish the advertisement of said Institute in the minutes of this association, free of charge.

Whereas, we as a people are engaged in a bloody war with the North and whereas many of our churches have been almost broken up by so many members volunteering and going into the service of their country therefore,

Resolved, that we feel deeply the necessity of fervent and earnest prayer to God for his interposition in our behalf.

Resolved, that we as a religous body do not feel any thing short of an acknowledgement on the part of the North of our independence as a people should be received as a compromise of our difficulties.

Resolved, that the thanks of this association are eminently due and are hereby tendered to friends and brethren in this community for their hospiality to its members during the present session.

STATISTICAL TABLE.

CHURCHES.	COUNTY.	POST OFFIC'S.	SABBATH.	DELEGATES NAMES.	Baptised.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Contribut'ns.
Bethel,	Ashe,	Nettle Knob,		R. Gentry, Aaron Johnson, R. McGure,					1		26	
New Hope,	Wilkes,	Perlear's Creek,	4	J. McNeill, P. Eller, James Eller,				2	5	4	96	
Oak Forest,	"	Briar Creek,		B. P. Martin,						1	19	$1 50
Taylor Spring,	Iredell,	Poplar Spring,	1	J. B. Green, T. W. Redman, C. Howell,							37	
Dover,	Alexander,	Little River,		S. Medlock, H. Holsclaw, J. Isenhower,	13	1	3	1	3	2	80	
Dudley Shoals,	Caldwell,	Deal's Mills,	1	D. Presnell, J. Gryder, J. T. Shell,							15	
Sardis,	"	Lenoir,	3	C. Clark, J. F. McCall,					1	1	31	1 50
Mt. Zion,	Wilkes,	Elkville,	4	Thos. Land, W. Waters, F. West,		4					23	
Liberty Grove,	Alexander,	Taylorsville,		J. [illegible] S. [illegible], J. Palmer,					2		49	
Taylorsville,	"	"	3	[illegible] J. Oxford, F. [illegible], Belcher,		4		1	3		35	1 00
Beaver Creek,	Wilkes,			J. [illegible], Ferguson, J. F. Ferguson,					1		71	
Little River,	Alexander,			[illegible] Pearson, [illegible]hisan Pearson,				1	1	2	94	
Oxford,	"	"		C. [illegible]hook, S. Danner, J. D. Martin,		5				1	55	
Dennis,	"	Little River,		J. H. West, J. Reed, and E. C. Oxford,								
Mt. Gerard,	"	Yadkin Inst.		A. Lackey, E. Hines, B. Hines,					2		37	
Rocky Head,	Ashe,	Jefferson,		S. Trivett, Alexander C. Campbell,								
Mt. Harry,	Wilkes,	Trap Hill,		P. Grimes, L. Ellis, D. Brown,	2	3		1	1	3	13	

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MINUTES

OF THE

TENTH ANNUAL SESSION

OF THE

United Baptist Association,

HELD WITH THE

LOWER CREEK CHURCH,

CALDWELL COUNTY, N. C.,

August 13th and 14th, 1869.

SALEM, N. C.
L. V. BLUM, PRINTER,
1869.

PROCEEDINGS.

LOWER CREEK, CALDWELL COUNTY, N. C., Friday, August 13th, 1869.

The introductory sermon was preached by Elder J. T. SHELL. Text, I Corinthians, 3 ch. and 11th verse: "For other foundation can no man lay than that is laid, which is Jesus Christ."

After an intermission of twenty-five minutes, the delegates convened in the meeting-house for the dispatch of business.—Prayer by R. L. Steele, Moderator of last year.

Letters from 14 churches were read, from which the annexed statistical table was prepared. Then organized the Association: Elder R. L. STEELE, was chosen *Moderator*, and Br. P. ELLER, *Clerk*.

Appointed Elder E. Alison, from the Catawba Association, to preach at the stand this evening.

On motion, Buffalo, a newly constituted church, was received into the union of the Association.

Then, on motion, corresponding messengers were invited, when Elder R. H. Moody, E. Alison, and Br. P. Warlick, E. Helterbrand and A. Helterbrand were received from the Catawba Association, with a letter, but no minutes. From the Brier Creek, Br. H. Hendren; no letter nor minutes.

All received the right hand of fellowship and seated with the Association.

On motion, the 4th article in the Minutes of the Lewis Fork Association, was read and referred to the committee of Arrangements.

On motion, transient preachers were invited to seats in the Association:

Elders H. West, L. Land, G. Livingston, E. Tilly, J. B. Green, and Br. Deans, of the Taylorsville School; Also Br. J. H. Mills, from Raleigh, editor of the *Biblical Recorder;* Elder W. T. Walters, corresponding secretary of Foreign Missions, from Wake Forest; and Elder W. R. Gaultney, from the Bula Association, accepted the invitation, received the right hand of fellowship and seated in the Association.

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Received a letter from the Jefferson Association, but no messenger nor minutes.

The Moderator then announced the following committees:

On Missions,.....Elder G. D. Sherill.
On Education, ...Elder J. T. Shell.
On Sabbath Schools,.....Elder J. H. West.
On Periodicals, ...Elder I. R. Sherill.
On Temperance, ...Elder S. Furgeson,
On State of Religion,.....Elders Oxford, Powell and Shell.
On Devotional Exercises,.....Delegates of the Lower Creek Church.
On Finance,.....Brethren C. W. Clark and J. W. Thomas.

The committee on Uniformity of Preaching reported: Report laid on the table and the committee discharged.

Ordered by the Association, that the Constitution, Abstract of Principles and By-Laws be printed with the Minutes.

Appointed Elders S. Furgeson, J. B. Powell, I. Oxford, A. Johnson and J. T. Shell, with the Moderator and Clerk, a committee on Arrangements, and invite corresponding messengers to sit with them.

On motion, Elders W. T. Walters and Gaultney, Brn. Mills and Deans, were invited to sit with the committee.

The committee on Devotional Exercise reported for to-morrow:

1st., Br. Moody, to preach at 10 o'clock; Elder A. Johnson to close the services. Br. Gaultney to preach at 1 o'clock, and br. S. Furgeson to close.

Adjourned till to-morrow morning, 8½ o'clock.

Prayer by Elder R. H. Moody.

SATURDAY MORNING, AUGUST 14th, 1869.

Prayer meeting, one hour, conducted by Elder Moody.

1st. Called the roll of delegates and marked absentees.

2nd. Read Rules of Decorum.

3rd. Read Minutes of yesterday.

4th. Committee of Arrangement reported. Report received and committee discharged.

5th. Again invited transient preachers: Professor Wingate, from Wake Forest College, accepted the invitation. Also Br. R. S. Prichard, from the Central Association, and Elder S. O. Tatum, corresponding messenger from the Yadkin Association, were received,

NCC

6th. The committee on Missions reported and was discharged. See report at letter A.

7th. At 11 o'clock the Association took a collection for State Missions, amounting to $41 50, which was paid over to brother Walters.

8th. The committee on Sabbath Schools reported and were discharged. See report at letter B.

When, on motion, J. T. Shell was appointed General Superintendent of Sunday Schools.

9th. The committee on Finance reported and was discharged. See report at letter C.

10th. The committee on Education reported and was discharged. See report at letter D.

11th. Committee on Periodicals reported. Report rejected and committee discharged.

12th. Committee on Temperance reported, and committee discharged. See report at letter E.

13th. Granted a letter of dismission to New Bethany Church.

14th. Took up the 4th Article in the Minutes of the Lewisfork Association, and answered as follows:

Resolved, That we respectfully decline a correspondence with the Lewisfork Association, on the terms offered; but we stand ready to receive a correspondence on the terms agreed upon in convention at Three Forks.

15th. Treasurer reported. Report received and Treasurer discharged. See report at letter F.

16th. Ordered by the Association that the Clerk retain $2 25, balance for last year's printing. The Association paid $2 75.

17th. Corresponding Messengers reported. Report received and Messengers discharged.

18th. Appointed Corresponding Messengers:

To the *Catawba*, Elders R. L. Steele, J. McNeil, I. Oxford, and I. R. Sherill.

To *Brier Creek*, R. L. Steele, J. McNeil, I. Oxford, S. Ginnings, F. P. Curtis and J. Parlear.

To the *Jefferson*, Elder A. Johnson, and Br. M. Camell.

To the *Yadkin*, Br. S. Ginning, Elder J. McNeil, and F. P. Curtis.

19th. Called on the delegates appointed last Association, to the Baptist State Convention. Report received and Messengers discharged.

20th. Appointed Elders W. A. Pool and G. D. Sherill, delegates to the session of the Baptist State Convention.

21st. Appointed the next Association to be held with the Cub Creek Church, Wilkes county, N. C., four miles S. W. of Wilkesboro, to commence on Thursday before the 3rd Lord's-Day in August, 1870. Elder G. D. Sherill to preach the introductory sermon; Elder J. B. Powell his alternate.

22nd. Appointed the Clerk to superintend printing the Minutes. Allowed him $5 00 for his services, and have as many copies printed as the remainder of the funds will pay for.

23rd Appointed Friday before the first Sabbath in October next, a day of fasting, humiliation and prayer.

24th. *Resolved*, That the thanks of this body are hereby tendered to the brethren and citizens of this vicinity for their kind hospitality during this session.

On motion, adjourned to time and place appointed.
Prayer by Br. Alison. Benediction by the Moderator.

R. L. STEELE, *Moderator*.

P. ELLER, *Clerk*.

Ordained Ministers in the United Baptist Association.

	Post Offices.	Counties.
J. B. Powell,	Lenoir,	Caldwell.
I. Smith,	"	"
G. D. Sherill,	"	"
D. B. Brown,	"	"
A Johnson,	Jefferson,	Ashe.
W. Church,	Job's Cabin,	Wilkes.
J. H. West,	Deal's Mills,	Caldwell.
S. Furguson,	Warrior Creek,	Wilkes.
R. L. Steele,	Taylorsville,	Alexander.
J. B. Green,	New Hope,	Iredell.
J. T. Shell,	Hickory Station,	Caldwell.
I. R. Sherill,	Lenoir,	"
J. McNeil,	Wilkesboro,	Wilkes,
W. A. Pool,	Taylorsville,	Alexander.
I. Oxford,	Deal's Mills,	Caldwell.

Churches.	Pastors.
Cub Creek,	Elder James McNeil.
Concord,	" J. Crouch.
Liberty Grove,	No Pastor reported.
Sulphur Spring,	Elder W. A. Pool.
Taylorsville,	" W. A. Pool.
Sardis,	" J. T. Shell.
Dudley Shoal,	" G. D. Sherill.
New Hope,	" J. McNeil.
Oak Forest,	" J. NcNeil.
New Bethany,	" J. B. Marsh.
Bethel,	" A. Johnson.
Lower Creek,	" J. B. Powell.
Center,	" J. H. West,
Taylor's Spring,	No letter. " J. H. West.
Buffalo,	" A. Johnson.

Reports of Committees.

Report on Missions--A.

Christ commissioned his followers to disciple the nations of the whole earth, and to teach them all his commandments.

Wherever the glorious light of the gospel has gone, it has gone by this chosen means; and so it will and must be carried on until God's will shall be done, and his blood-bought people shall be called from preaching, praying and contributing, to their everlasting reward.

Almost every returning mail brings cheering news from our missionaries in foreign fields. We have some good men there who are doing great good among the heathen.

It is our duty to aid in sending them reinforcement, but especially to aid them with means by which to support themselves, and to give to the idolatrous the Bible in their own language. The scriptural means for doing this is for each one, rich or poor, to give according to his means, and let each gift go perfumed with the odor of earnest prayer. A little from each and the work will be done. When a professing christian refuses to cast in his mite, he has reason to fear that his heart is not right.

The work of Home Missions is equally important. The condition of the colored race, and of many destitute places around us, call aloud to those who love Jesus, to send out qualified men to seek and to save that which is lost. But remember,

they must be supported. The missionary work is a great work, and demands the united efforts of all christians.

Respectfully submitted,

G. D. SHERILL, *Chairman.*

Sabbath Schools--B.

There have been many resolutions offered on this subject, many reports written, and much good has resulted, but there is system needed in this great enterprise. Let us appoint a general agent to superintend the organization of Sabbath Schools, and bring up reports from every school in the bounds of this Association; and we hope, in this way, the interest of parents and children will be enlisted in the great work.

J. H. WEST.

On Finance--C.

Received from the Churches,.....$25 00

Distributed as follows:

Paid Clerk for last year's printing,	$2 25.	
Allowed Clerk for services,.....	5 00.	
Left in Clerk's hands for Minutes,	17 75.	
		$25 00

We also report the sum of $10 30, reeeived from the Sulphur Spring Church, for aid of Foreign Missions, which was paid over to Br. Walters, Agent for Foreign Missions.

C. W. CLARK,
J. W. THOMAS, } *Committee.*

On Education.--D.

Your committee on Education state with a degree of satisfaction, that, notwithstanding the pressure of the times, our schools of high grade are doing a good business. It affords us much pleasure to say that the United Baptist Institute, at Taylorsville, now under the care of Professor J. T. Deans, is showing signs of life; and we would recommend it to the patronage and fostering care of this Association. By your exertion, it will not only be a permanent institution, but the means of doing much good in the promotion of the cause of Christ. Work, mighty, while it is day.

J. T. SHELL.

Temperance--E.

Temperance is the fruit of the Spirit. As such it is embraced by the sinner when he obtains salvation, and it ought to be practiced by all christians. Intemperance is the work of the flesh; It is opposed to temperance, and it ought to be opposed by all christians.

See Galations 5th chapter, verse 19—22.

S. FURGESON, *Chairman.*

Treasurer's Report,--F.

Received from the committee on Finance,.....$19 55

Allowed as follows:

Paid for printing Minutes,.....$20	00
Balance for last year's printing,..	75
Allowed Clerk for his services,.... 4	00
$24	75
19	55
Due Treasurer, $5	20

P. ELLER, *Treasurer.*

Arrangement for preaching made by the Committee on Devotional Exercises.

Professor Walters, at Lenoir, to-night.

Dr. Wingate, at the Church, to-night.

To-morrow, Sunday at 9 o'clock, address on Sabbath Schools, by Br. Pritchard.

Dr. Wingate to preach at the stand at 10 o'clock, A. M.

Missionary sermon, Prof. Walters, at 11 o'clock.

Br. Alison to preach the closing sermon, at 2 o'clock, P. M.

At 11 o'clock, Br. Gaultney will preach at Lenoir.

Dr. Wingate, at Lenoir, Sunday night.

Abstract of Principles.

1st. We believe in one only true and living God, and that there are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one.

2nd. We believe that the Old and New Testaments are the words of God, and the only rule of faith and practice.

3rd. We believe in the impotency of man to recover himself from the fallen state which he is in, by his own ability.

4th. We believe that salvation is by grace, through faith in our Lord Jesus Christ.

5th. We believe that Baptism and the Lord's Supper are ordinances instituted by Jesus Christ, and should be practiced by all true believers.

6th. We believe the only true mode is by immersion, and that true believers are the only subjects.

7th. We believe in the final perseverance of the saints in grace to glory.

8th. We believe in the resurrection of the dead, and a general judgment.

9th. We believe that the happiness of the righteous and the punishment of the wicked, will both be eternal.

CONSTITUTION.

1st. This Association shall be known by the name of the United Baptist Association, and shall be composed of delegates chosen by the churches connected with it. Each church being entitled to three delegates, and one additional delegate for every additional fifty members over fifty. Every ordained minister, coming recommended by his church, shall be entitled to all the privileges of a delegate.

2nd. The object of this Association shall be the promotion of Christ's kingdom upon earth.

3rd. The delegates thus selected should bear from each respective church a letter certifying their appointments and communicating information relative to the state of the church and interest thereof.

4th. The Association thus formed shall choose, by ballot or otherwise, a Moderator, Clerk and Treasurer, who shall continue in office for one year and until others are elected. The last two offices may be held by the same individual.

5th. It shall be the duty of the Moderator to preside at meetings of business, to keep order during each session, to decide questions of order, subject to an appeal to the house by any member, and to perform all other duties pertaining to his office.

6th. It shall be the duty of the Clerk to keep a faithful and correct record of all the proceedings of each session of this Association, to transcribe them in a book kept for the purpose; and to perform any other duty assigned to him by the Association.

7th. It shall be the duty of the Treasurer to keep a correct record of all the funds coming into his hands, and to report the same, at the order of the Association.

8th. There shall be a Committee of Arrangement consisting of five members, besides the Moderator and Clerk.

9th. All letters of grievance or queries, together with all letters from corresponding Associations, requiring any attention thereon, shall be submitted to the Committee of Arrangement, and reported back to the Association.

10th. This body shall have no coercive power to Lord it over God's heritage, but shall only be considered an advisory council in all matters respecting the internal regulations of the churches.

11th. When an offence may have been committed by one church against another, or where a series of difficulties may have arisen in an individual church, it shall be the duty of the Association, (after due labors have been had between the offending and offended churches, or an individual church, as the case may be,) to take the matter into consideration and advise upon it.

12th. The Association shall not maintain permanent fellowship towards any of her churches which neglect to institute and preserve Gospel order among their members, nor towards any of her churches, and ministers that treat her constitution with contempt; but shall sustain, with all her influence, such as promote Gospel principles and order.

13th. It shall be the province of this Association to invite visiting and corresponding brethren to seats, who shall be entitled to speak on any point under discussion, but not to vote.

14th. The Association shall, in all cases, (except in matters pertaining to the Constitution) be governed by a majority of the members present, and shall not adjourn until they have gone through the business of the Association, except in extraordinary cases.

15th. Each church having an ordained or licensed minister, shall report the same to the Association, in order that they may appear as such on the face of the Minutes.

16th. The Association shall furnish the churches with the minutes of her proceedings, and it shall be the duty of the churches to enable her to do so.

17th. This Association shall have a fund, created and sustained by voluntary contribution from the churches, which shall be held by the Treasurer, and subject to the disposition of a majority of the Association, present at any annual session.

18th. The Association shall hold an annual session at such time and place as this body may, from time to time, designate.

19th. By appointment of the Association, there shall be an Introductory, a Missionary, and also a Denominational sermon, preached at each annual session.

20th. The power of appointing presbyteries for the ordination of ministers and constitution of churches, within the bounds of this Association, shall be vested in this body, any three of whom shall have power to act.

21st. This Constitution may be altered or amended at any time, two-thirds of the members present concurring.

BY-LAWS.

1st. At each assembling of the Association for the transaction of business, the Moderator shall invite members to order; then the Association shall be opened by praise and prayer.

2nd. When the Moderator takes his chair, each member shall take his seat, and the minutes of the preceding day shall be read.

3rd. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and, on points of order, no member shall speak more than once, without leave of the house.

4th. He shall rise to put a question, but may state it sitting.

5th. All Committees shall be appointed by the Moderator, unless otherwise ordered by the body.

6th. He shall have a general direction of the house; he shall have a right to name any member to perform the duties of the chair.

7th. When any member is about to speak in debate, or deliver any matter to the Association, he shall rise from his seat and respectfully address the Moderator, and shall confine himself to the question under debate, and avoid personality.—And when two or more rise at the same time, the Moderator is to name the one who is first to speak. No member shall speak oftener than twice on the same question, without leave of the Association.

8. While the Moderator is putting any question or addressing the Association, no person shall speak, stand up, or walk out or across the house; nor when a member is speaking, en-

tertain private discourse, stand up or pass between him and the chair.

9th. After a motion is stated by the Moderator or read by the Clerk, it shall be deemed to be in possession of the Association, but may be withdrawn before a decision or amendment.

10th. All papers addressed to the Association shall be presented by the Moderator.

11th. No member shall absent himself from the Association without leave.

12th. If any member, in speaking or otherwise, transgresses the rules of the Association, the Moderator shall, or any member may, call him to order; in which case, the member so called to order, shall sit down.

13th. In all elections, the Moderator may vote; in other cases he shall not vote, unless the Association be equally divided.

14th. These Rules of Decorum may be altered or amended by a majority concurring.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST OFFICES.	Saturdays.	DELEGATES' NAMES.	Baptized.	Rec. by Let.	By Recant.	Rec. by Ap.	Dis. by Let.	Excluded.	Dead.	Total.	Finances.
New Hope,	Wilkes,	Perlear's Creek,	4	P. Eller, Thomas Walsh, J. F. Stout,	10		1		8		1	105	$3 00
Center,	Alexander,	Little River,	1	J. H. West, E. C. Oxford, W. C. Oxford,					1			18	1 00
Sardis,	Caldwell,	Lenoir,	3	J. R. Sherrill, C. Clark, R. Freemand, E. Bradshaw,	1		2			2		23	1 50
Cub Creek,	Wilkes,	Wilkesboro,'	1	J. McNeil, H. Curtis, J. J. Parlier, S. Ginnings,	2	2		2	2	3		64	3 00
Buffalo,	Ashe,	Jefferson,	4	M. Camell,								12	1 50
Lower Creek,	Caldwell,	Lenoir,	2	C. W. Clark, W. Cottrell, J. Powell, J. Sudreth, D. D. Coffey, J. B. Powell, J. Smith, G. D. Sherill, D. B. Brown,	2	6			6	5	3	154	4 00
Bethel,	Ashe,	Jefferson,		J. Walters, A, Johnson,	1	3			1			52	2 50
New Bethany,	Iredell,			J. A. Moore, B. Ingram,	16	13			2	2		47	
Oak Forest,	Wilkes,	Wilkesboro,'	3	E. Staley, M. A. Parks,		3				1		20	2 00
Dudley Shoal,	Caldwell,	Hickory Tavern	1	J. H. Grider, T. C. Sherrill, J. T. Shell,						1		26	1 00
Taylorsville,	Alexander,	Taylorsville,	3	D. W. Moore, E. C Harrington, W. J. Harrington, S. Furgeson, I. Oxford,					2			31	1 60
Sulphur Spring,	Alexander,			W. Thomas, T. Hudson, W. A. Pool,	10	5						51	2 00
Liberty Grove,	Alexander,	Taylorsville,		J. Watts, B. F. Steele, R. L. Steele, J. Parmer,								33	1 50
Concord,	Alexander,	Taylorsville,	3	D. W. A. Levan, W. W. Abernathy, J. E. Warren,	8	1			3			56	50
					50	33	3	2	25	14	4	692	25 00